1: Whiting E-5 (1936-1937) 1941
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ing of Yowaka (household 2), an old woman who cannot walk because of a great sore on her leg but who makes up for that with her sharp tongue and loud voice. She is the widow of Yaramp, Wof's first cousin, and the mother of Mar (see household 3). With her lives Mar's betrothed, Yawa, a rather unattractive and lazy adolescent girl.

Yowaka's son, Mar (household 3, family line 2), the owner of the third dwelling in this cluster of houses, is a tall gangling youth who has not adjusted very well to Kwoma society. He shows marked anxiety about expressing himself sexually and aggressively, and appears unable to measure up to the standards of behavior set by the culture with respect to these drives. With him live his adolescent sister Awa; two of his father's brother's children—Kwiya, an adolescent girl, and Fit, a boy of eight or nine; and Gwiyap, an adolescent nephew of Wof's.[20] Gwiyap, perhaps my best informant, is a lad just past puberty. He is not yet fully grown but is extremely intelligent, very active, and has learned to speak pidgin English fluently.

Just across the path from these three houses is that of Marok (household 7, family line 5). With him live his wife Dawi, his married sister U'ka,[21] and his adopted daughter Afi, the real sister of Gwiyap. Marok is in his middle twenties. He is the only male of his age group in the hamlet who did not leave for a time to work for the whites. For this reason he is also the only one who speaks no pidgin English.

About fifty yards down the path from the houses of Wof and Marok is a dwelling shared by three brothers with their wives and children (household 4, family line 4). War, the oldest, a man in his thirties, is a cleanly built, thick set person with a somewhat cocky air. He has the highest status in the community, being renowned as a head-hunter, singer,

[20] It is unusual for an unmarried adolescent to be in charge of a household. This came about as a result of the death in rather quick succession of the fathers of Mar, of Fit, and of Gwiyap. Actually, Wof and Yowaka kept a sharp watch over the household. The three houses were near enough together so that they could do this quite effectively.

[21] She is living with her brother while her husband is away on a three-year contract to work on a white man's plantation.

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dancer, and man of great personal courage. He had two wives, Bora and Kuma, but Bora left him during my stay in the hamlet, taking with her her young daughter Toka. By Kuma he has had three children: Mana and Haya, girls of approximately eleven and eight, and Suw, an infant son. Ham, a nephew, about seven years old, also lives in the household. Kar, the next younger brother, is an intelligent young man in his middle twenties who returned from working in the gold fields just before our arrival and who speaks pidgin English fluently. He has two wives, Difa and Yame, but no children. Kis, the youngest brother, like Kar, worked out a three-year contract in the gold fields and speaks pidgin English. He also has two wives, Sunga and Amba, but no children.

Down another fork in the path, a few rods from the house shared by War, Kar, and Kis, stands that owned by Yat (household 5, family line 1), a stocky, volatile man a year or so older than Kar. He is the only man in the hamlet who has learned pidgin English working in the gold fields and has also taken a head. He has two wives, Kafa and Gege, and one son, Njan (John), born shortly after my arrival at Kwoma. There are no other members of Yat's line living in the hamlet.

Very near Yat's dwelling is one owned by Way (household 6, family line 3), a rather spindly, sneaky man in his forties, who has some reputation as a sorcerer. With him live his wife Mbwimbwi, his two adolescent daughters, Famba and Gwanta, and his two young sons, Merik, just weaned, and Kadowan, a few months old. Way also has taken care of his nephew, Gwamp, ever since the latter's father, Takawur, was driven from the hamlet for attempting to rape War's wife.

About fifty yards down a steep path from Way's house is the dwelling of Waramus (household 8, family line 7), who is about fifty and the oldest man of the hamlet. He is slightly cross-eyed and has a reputation for sorcery equal to that of Wof. With him live his wife Nawa, his eighteen-year-old son Mes, his sixteen-year-old daughter Aya, a young son Kwos, a boy of about eight, and Yimba, who is the wife of Mes and

[TEXT CONTINUED ON PAGE 18 1]

619 The Kwoma who live on these mountains are divided into five groups,
[921] Tengwishamp, Urambanj, Koriasi, Hongwam, and Yelagu. Although there is
[197] no political connection between any of these groups, and headhunting is
carried on between them, the language and culture are identical in the
[197] first four of these. Yelagu language has a distinct but overlapping
vocabulary and the structure of the language is similar enough so that
they can communicate with each other. Their culture, from what little
we know about it, is similar. Members of these groups intermarry and trade
[438] with one another despite the headhunting.

614 Hongwam is made up by the fusion of three ethnic groups, the Wanyi,
619 who were the first comers, the Hayamakwo second, and the Tug who came most
[773] recently. Each of these groups have a mythical ancestor, respectively
the pig, the eagle, and the sago palm. Practically all birds, animals,
fish, and vegetables are associated more or less definitely with one or the
[582] other of these groups. These groups do not function in controlling marriage
which is determined by membership in the korump, or house tamberan group.

614 Wanyi had two functioning house tamberans, Hayamakwo one, and Tug
619 three. Beside these there are in each of the three groups several exogamous
621 units too small to build a house tamberan of their own. These latter
groups are the result of a split in the korump from internal friction, of
the migration of a small group of outcasts from another tribe, or of the
inclusion of a remnant of a tribe which has been practically annihilated
by a headhunting raid.

621 The korump is divided into little clusters of houses in which close
602 relatives dwell - usually brothers or father and grown sons. The household
542 itself consists of a man, his wife or wives, and a group of unmarried
736 children - not only his own, but more often than not, the children of his
deceased brothers whom he is caring for.

Chapter IV

Case History- OVIYAP

*115 157 Oviyap is about 14 years old, slim, good looking and intelligent. He is quite often around the house, and is willing to do odd jobs. He begged persistently for matches for about half an hour one day--he is persistent [191] even after having been refused, but not objectionably so. He has learned *115 593 and talks pidgin English quite well. He lives with his father's second *736 wife, and was brought up by her. Both of his parents died when he was young--his mother killed in an incident with the Tangwishampa. He was carried *115 553 off by his foster mother and they went to hide in the sago swamp. His name was given him by the Halus with whom he stayed after the raid. His mother had named him Woyshokwa (the ringing of an ax).

October 18, 1936. The story of the 1928 raid.

648 726 Oviyap was only a small child at the time and does not remember it all himself. Two police boys raped a woman while her husband and others were out in the gardens. Men returned and killed both police boys. Three white men and a good number of police boys came with muskets and sat down at the house tamberan for a long time. The Mongwam hid in the house except for a few men. Oviyap's father carried him down to the swamp, accompanied by his 'mother'and his older brother. The police boys killed fowls, pigs, cut down coconut trees and burned the house tamberan, and shot men and women. Somehow Oviyap's mother and brother were killed but his father escaped. Since then, when white people came, patrol officers or policemen, everyone ran into the bush.

October 20, 1936.

*115 123 Yesterday we went out to where they were planting yams. Oviyap, who had gone the day before, came up and seemed very pleased to see us. We ate at Marok's house, and during the meal , Oviyap sat down beside me and

December 9, 1936.

*115 The day before yesterday Gwiyap said that he felt sick. We took his
123 temperature--it was 103°. We gave him five grains of quinine and told him
to go to bed. This he would not do. He kept rushing about. As usual,
[758] he could not keep still. There was no talk of his being "poisoned," and
he would not admit that he was very sick. (Contrast with Mar). The next
day, he was all right.

578 There is some talk of a feud between Nowel (Sow's child) and Gwiyap.
*115 Gwiyap says that he is going to fight him if he comes around the house and
he told us not to be cross with him if he beats Nowel up.

January 21, 1937.

583 Gwiyap's yaka (paternal aunt), his father's (Siyowa's) younger sister
[736] Uha, was cared for by Siyowa after their father died. Uha was married to
a man from Dawus who did not have the money to pay for her at once. If
he had been able to pay for her, the money would have gone to Siyowa.
[837] Her husband went to work at Bululo, and there were many who wanted to
have intercourse with her. Siyowa would not let them, saying that if her
husband returned, he would be ashamed if she had had intercourse with others.
Those who desired her were angry at this and sorcerized Siyowa, and he died.
[428] Before his death, however, he told Gwiyap that when the pay came for Uha,
it would go to him. (I think this is a rationalization of normal inheritance).
Since Siyowa's death, Mirok had been looking our for Uha.